

S. O. H. P. MISHANGASÉ HISTORHY, MI ANKON I N tshangabab 1/2

12 sibongo } — clan-name or surname  
isibongo }

13 dzabuka } — see glossary  
variant: dabuka }

14 KwaZulu } — 1. the country which  
variant: KaZulu } once fell under the leader-  
ship of the Zulu royal  
house.  
2. the homeland of the Zulu  
people in the Republic of  
South Africa

Dinane sika Mageba.

Dinane of Mageba.

H.D. he should have said: "Dinane sika Mageba"  
bekufanele atsi: "Dinane of Mageba"

C.H. Oh. Dinane sima.

Wo, Dinane sima.

H.D. Sika..

Sika..

M.N. Sika Mageba  
of Mageba

C.H. Sika Mageba?  
of Mageba?

M.N. nhn  
nhn

H.D. Dinane sika Mageba

Dinane of Mageba

C.H. Is that it?  
senguloko nje?

H.D. yes.  
yebo.

C.H. Who do the Ntshangase people not marry?  
laba banfu baka Ntshangase abateki buphi banfu?

H.D. laba baka Ntshangase, ngusiphi Siborgo  
who do the Ntshangase people not marry,  
labasitilako, bangasitsatsi, bangasiteki,  
which surname do they abstain from marrying?

M.N. laba ba kwa Ntshangase?  
those of Ntshangase [clan]?

H.D. e-e-  
yes

M.N. lapha nje, awu, kasikho, ngaphandle  
here "nje", "awu", there isn't any except

10 nje or njena — (adverb) just; merely, only; thus, so, like this, in this state (expressing surprise with displeasure); thus, so, in this way (similar to njalo).

11 awu!  
variants: ewu!  
owu } — (interjection) 1. of sudden surprise 2. of surprised interrogation 3. in some contexts this morpheme is non-influencing

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H.D. Somlambo ?  
Somlambo ?

M.N. e-e-  
yes

C.H. Somlambo  
Somlambo

H.D. Somlambo ?  
Somlambo ?

M.N. e-e-  
yes

H.D. sekuphelele ?  
it has ended?

M.N. akukapheli ngibese ngiyakulibala lokunye  
it hasn't ended, I forget other parts

M.N. akukapheli ngoba ngigcine ngithi Somlambo  
it hasn't ended because I remember having last  
said Somlambo.

H.D. nhn  
nhn?

M.N. Dinane sika Mageba  
Dinane of Mageba

H.D. cha sigcine nga Mlambo  
No, we end up by [saying] Mlambo.

nhn, Somlambo  
nhn, Somlambo

H.D. Somlambo  
Somlambo

M.N. nhn  
nhn?

C.H. What did he say about Somlambo ?  
utsiteni nga Somlambo ?

M.N. kusale lapha kugala kuthi ngithi e,  
it got left out at first when I said

H.D. I don't know Masiphula  
angimati Masiphula

M.N. sengumkhu, ngumkhulu, wawobaba  
it is mkhu<sup>4</sup>, it is mkhulu<sup>5</sup> of obaba<sup>3</sup>

H.D. that is grand-grand father of ma, our fathers.  
loyo ngumkhu- mkhulu wabo, wabobabe.

C.H. enhe. Can he tell us the tinanatelo<sup>7</sup> of the  
enhe<sup>6</sup>. Angasitjela yini tinanatelo taka Ntshangase<sup>8</sup>  
Ntshangase?

H.D. e- ungasitjela tinanatelo taka Ntshangase?  
e- [um] Can you tell us the tinanatelo<sup>7</sup> of the  
Ntshangase?

M.N. Ini?  
what?

H.D. Sinanatelo, isithakazelo.  
Sinanatelo<sup>7</sup>, isithakazelo<sup>7</sup>

C.H. isithakazelo.  
isithakazelo<sup>7</sup>

M.N. isithakazelo uthi: Ntshangase.  
isithakazelo you say: Ntshangase

H.D. e-e.  
yes.

M.N. Dinane  
Dinane

C.H. Dinane?  
Dinane?

M.N. nhn  
nhn<sup>9</sup>

H.D. Ntshangase, Dinane  
Ntshangase<sup>8</sup>, Dinane

M.N. e-e-, Somlambo  
yes, Somlambo

4 mkhu — hesitant, probably wanted to say Mkhulu, meaning grand-father (but see glossary)

5 mkhulu — }  
variant: umkhulu } — see glossary

6 enhe }  
variant: enhhe } — 1. yes 2. that's it! 3. I see  
4. I agree.

7 tinanatelo — } — see glossary  
singular: sinatelo  
variants: izithakazelo  
isithakazelo

8 Ntshangase } — surname or clan-name  
variant spelling: Mtshangase

9 nhn — (interjection) 1. Is that so? Really  
2. yes! (I understand or agree)



C.H. eMkhwakhweni<sup>2</sup>, on the 19<sup>th</sup> of August. Can  
 -Mkhwakhweni, mhla ka Nayintini kutl'asti.  
 you ask Ntshangase to introduce himself,  
 Ungameela yini Ntshangase kutsi atetfule atsho  
 to tell us who his father was, you know  
 kutsi ungubani, uyise abengubani, uyati nje

H.D. e- sesita utsi ke babe, wena sicela kutsi  
 e-[um] we are now saying ke<sup>2</sup> babe<sup>3</sup>, we beg  
 usitjele kutsi 'mine ngingubani bani, lotatwa  
 you to tell us that 'I am so-and-so, who  
 ngusibanibani.

is begot by so-and-so.

M.N. Mina ngingu Mhlamkeni ozalwa nguThambo-  
 myself I am Mhlamkeni who is begot by  
 kaliboli

Thambokaliboli

H.D. usachubek?

you are still continuing?

M.N. e- Thambokaliboli ka Masiphula  
 e- Thambokaliboli of Masiphula

H.D. Thambokaliboli ka Masiphula?  
 Thambokaliboli of Masiphula?

M.N. e-e-

yes

H.D. Solo uyachubeka?

still you are continuing?

M.N. e-e- Ngiqhubeka, e- losengibekile, ngibeka  
 yes, I continue, e-[um], as I have put, I  
 e- njoba ngithi e- uThambokaliboli ka Masiphula,  
 put, e-[um] as I say, e-[um] Thambokaliboli  
 manje ke, Masiphula ke e- angimazi  
 of Masiphula, now I don't know Masiphula

Footnotes

1 emkhwakhweni —

2 ke — 1. enclitic expressing "then, very well, all right", and always affixed to the end of another word the force of which it softens.  
2. euphoric form of ka, expressing to chance, happen, etc.  
3. also non-influencing in some contexts.

3 babe } — see glossary  
variant: ubaba }  
plural: bobabe }  
variant: chaba

Hamilton Series

Tape Number

SUBJECT

INFORMANT(S)

: 14 (1)

: Ntshangase History

: Mhlamkeni Ntshangase

INTERVIEWERS

: Carolyn Hamilton = C.H.

(Hlahlamchle Dlamini?) = H.D.  
(Interpreter)

PLACE OF INTERVIEW: eMkhwaKhweni

DATE OF INTERVIEW: 19th August, 1983.

PAGES  
72  
BLADSEYE

**Croxley**

# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROÛTTE

Name Naam Hamilton series Tape 181-11

Subject Vak N'changase History

Place Plaas eMkhwa k. Bweni

DATE: 19/8/83

Faint Ruling with Margin  
Dowwe Lineering met Kantlyn

Book 1

JD. 328

Section One

Ntshangase History

Hamilton Series

19.08.83

Mlamkeni Ntshangase.

He told them: 'you are now, from now  
 sawubajjela kutsi: 'Seni, kusukela nyalo,  
 you are Ntshangase',  
 Seningebaka Ntshangase'.

C.H. Which king?  
 yiphi inkhosi?

H.D. nguyiphi leyonkhosi?  
 it's which inkhosi<sup>18</sup>?

M.N. [uyakleka] inkhosi e-ngeke ngiyibale  
 [laughing]. the king, I can't count him  
 kutshi yiyiphi...  
 as to who it was...

H.D. I wouldn't say which king  
 angeke ngisho kutsi nguyiphi lenkhosi?

C.H. but a Zulu king?  
 koduwa ke yinkhosi yakaZulu?

H.D. but a Zulu king.  
 Koduwa ke yinkhosi yakaZulu.

C.H. No, ask him  
 Cha, buta yena.

M.N. ngeke ngiyazi leyo ngoba lo uMpande  
 I can't know that one because this Mpande  
 uvela e-sebewele sebangaba kwa Ntshangase  
 emerged e-[um] while already they were the Ntshangase

H.D. Mpande came while being called Ntshangase  
 Mpande weta sebawele babitwa ngekwekutsi  
 already  
 baka Ntshangase.

C.H. enhe. I see. Was it a Zulu king?  
 enhe<sup>6</sup>. Nguyibona, kwakuyinkhosi yakaZulu?

H.D. yayiyaka Zulu lenkhosi?  
 It was a Zulu inkhosi<sup>18</sup>?

H.D. bebatindunga ta Mpande?  
they were Mpande's tindunga<sup>23</sup>?

M.N. e-e.  
yes.

H.D. yes, they were indunas<sup>23</sup> to Mpande.  
yebo bebatindunga ta Mpande.

C.H. before Mpande, what, where were the  
Ngaphambili kwa Mpande, babehlala kuphi  
Ntshangase people living?  
labantfu baka Ntshangase?

H.D. e- Ngaphambilinike kuMpande, bebatlala-  
e-[um] before Mpande, where did they  
phi ke, basengakefiki kuMpande?  
live, before they came to Mpande?

M.N. lapha nce ngi zwa, badabuke ndawonye  
here according to what I hear, they  
nalaba bakwazulu  
dabuka<sup>13</sup> at the same place with the Zulu

H.D. when I hear the story, they came together  
uma ngiva lendzaba, beta kanye kanye  
with the Zulus, the Ntshangase people  
Nalaba baka Zulu, laba baka Ntshangase.

M.N. e- basebethath' inkosi isithath' intombi  
e-[um] they then took the inkosi<sup>18</sup> took intombi<sup>24</sup>

H.D. and the king married a girl  
inkhosi yase ifeka intombi

M.N. yakulendlu yakwa Ntshangase, yas' itthika  
from the Ntshangase house, and he then  
"Mina seningabaka Ntshangase, nina"  
said: "You are now the Ntshangase people, you."

H.D. he married a Ntshangase girl and then  
wateka intombi yaka Ntshangase wase

24 intombi 2  
variant: intfombi

— a girl fully grown, and who is  
woed by men; a girl at a  
marriageable age.



M.N. awu, babe le! KwaNodwengu.

awu<sup>ll</sup> they were there! yander, at KwaNodwengu.

H.D. they were at Lodwengu

baba le ka Lodwengu

C.H. at?

ka?

M.N. KwaNodwengu

KwaNodwengu

H.D. at Lodwengu

ka Lodwengu

C.H. Nodwengu

Nodwengu

M.N. e-e-

yes

C.H. not Lodwengu, Nodwengu

khayi Lodwengu, Nodwengu

M.N. le ngas Ondi, njoba sebakh'inkantolo nje,

there, next to Ondi, as they built a <sup>Magistrate's</sup> Court there,

bathi kukhon' Ondi.

they say there is Ondi

H.D. near the Undi

eeleni kwe Undi

C.H. enhe,

enhe<sup>6</sup>

I — Ondi

— Ondi

M.N. e-e-

yes

H.D. Kus' Ondi

it's Ondi

C.H. enhe. I see. Were they Odunas to Mpande?

enhe<sup>6</sup>. Mgiyabona. Babafindwuna yini kuMpande?

ordinary people, not from the king, but they  
 nje phaca, khayi lababuya enkhosini, babeti  
 organize themselves to go and fight these  
 lungiselela baye kuyokulwa nalabantfu  
 people, to take the cattle out from them.  
 kuyowutsatsa tinkhomo Kubo.

C.H. under Mpande, where were the Ntshangase  
 ngaphansi kwaMpande, lababaka Ntshangase  
 people living?  
 babahlalaphi?

H.D. ngabesikhatsi saMpande laba baka Ntshangase  
 at the time of Mpande, where were the  
 ke bona babahlalaphike?  
 Ntshangase living?

M.N. ande behlala khona le, KwaZulu  
 they were staying still there yonder, kwaZulu<sup>14</sup>

H.D. they were staying...  
 abebahlala...

M.N. beziyinduna khona.  
 being izinduna<sup>23</sup> there

H.D. they were ndunas<sup>23</sup> at Zululand  
 babetinduna, kaZulu<sup>14</sup>

C.H. enke. Does he know the name of the place  
 enkhe<sup>6</sup>, Uyalati yini ligama lalenzawo  
 in Zululand, like saying Matubatuba or  
 lekaZulu, njengekutsi eMatubatuba noma  
 what?

H.D. kuyiphi nje indzawo?  
 e. le... fi, lenzawo le Kubo, asitsi  
 e-zumi these, this place, let us say  
 ke nome Matubatuba, nome kuphi?  
 (for example) at Matubatuba, or where?

utsife ngu Mpande mosi?  
Its Mpande

M.N. nhn  
nhn?

H.D. yes, from King Mpande, he asked his  
yeb, Enkhosini Mpande, wacela uyise,  
father, his grand father  
mkhulu wakhe.

C.H. asked him what? Asked him to come here,  
wamcelani? Wacela kutsi ete lapha?

H.D. to come here  
kutsi ete lapha

C.H. hha! I see. Enhe. Why did she ask for  
hha!<sup>21</sup> ngiyabona. Enhe. Wacelani lokutsi  
Mtshangase?  
kute Mtshangase?

H.D. Wabacelani laba baka Mtshangase, sizatfu  
why did she ask [only] the Mtshangase,  
sakhona?

the reason for that?

M.N. lapha e- entosini e- wayebacelela e-  
here at the king's place e- sumi she asked  
into yokuba e- beklaselwa ngabantu. Naba-<sup>22</sup>  
for them because she was being blaselwa<sup>21</sup>.  
ngasasuki khon'entkosini nje, lezinduna  
Even by [people] who did not come from the  
ezinye, bese ziyakamba ziyawuhlasele  
inkosi<sup>18</sup>; some izinduna<sup>23</sup> would go to  
lapha kwa Nguane, kuyawuthathu inkomo  
blasela<sup>22</sup> here kwa Nguane<sup>19</sup>, and take cattle.

H.D. they used to have fight with the people,  
babevame kulwa nabantfu, nebantfu

21 hha! } — ha! ah! (an exclamation)  
ha!

22 blasela'd — v. (passive voice is blaselwa'd)  
go out to war, invade, any  
particular locality (ku or too)  
go, or come, against with the  
purpose of fighting, attack, as  
any particular person or  
group.

23 izinduna } — see glossary  
variant: iziduna }

people?  
bakaNtshangase?

H.D. Wacele bakaNtshangase, wabacela kuphi ke?  
She asked the Ntshangase people, where?

M.N. wabacela enkhosini

She asked for them from the inkosi<sup>18</sup>

H.D. e- he asked them from the king  
e-[um] wabacela enkhosini.

M.N. kuMpande  
from Mpande.

H.D. Mpande

Mpande

M.N. wabacela

she asked for them

to do what?

kutsi benteni?

M.N. ngendabake ye zimpi  
because of izimpi<sup>20</sup>

H.D. e- he asked them  
e-[um] wabacela.

M.N. kugwazwana

there stabbing being done.

H.D. e- during the time when they were fighting  
e-[um] ngesikhatsi uma babulakana, balwa,  
killing each other, stabbing each other,  
bagwazana.

C.H. asked them what? what did she want? He told you, you  
wabacela ini? Abefunani? Ukutshelile, wena  
must tell me. What did she ask?  
kufanele utjele mine. Wacela ini?

H.D. he asked the the father, from King, mp-  
wacela uyise enkhosini mp, did you say

20 izimpi }  
variant: timphi }  
singular: impi }

— n. Army, i.e. fighting force of the tribe collected for action; whole of any particular fighting excursion undertaken by that force, i.e. war; any particular engagement in that war, i.e. battle.

- wawobaba owafika; e- uMasiphula owala-  
was our father's great-grand father, who  
ndwa, wacelwa nguLaZwide LaZwide<sup>15</sup>  
arrived here; Masiphula who was sent for by  
H.D. e- Masiphula was, was asked by LaZide  
e-[um] Masiphula wa, wacelwa nguLaZide<sup>15</sup>  
C.H. LaZidze or Zwide, himself?  
nguLaZidze noma nguZwide<sup>16</sup> Luqobolwethi?  
H.D. Zwide nome LaZwide?  
Zwide or LaZwide?  
M.N. LaZwide, inkhosika- , indlovukazi  
LaZwide, the- , indlovukazi  
H.D. indlovukazi LaZwide, the Queen Mother.  
indlovukazi<sup>17</sup> LaZwide<sup>15</sup>, unina wenkhosi.  
C.H. enke. —  
enke<sup>6</sup> —  
M.N. ifile inkos'enduna  
the male inkosi<sup>18</sup> having died.  
H.D. angiva ke?  
I don't hear?  
M.N. inkos'enduna 'e, ifile, sekusel'inkhosi kazi,  
the inkosi having died the female inkosi<sup>18</sup> was  
indlovukazi eyayiphethe lapha kuaNawane  
the one remaining, the indlovukazi being in-charge<sup>19</sup>  
H.D. e During the time when the King of that  
e-[um] ngesikhatsi inkhosi ifile, indlovukazi<sup>17</sup>  
time, passed away, and the indlovukazi  
yase isele wodwana ibusa  
was only by herself, ruling.  
C.H. enke. What did she ask the Ntsh. ngase  
enke<sup>6</sup>. [indlovukazi] yacelani kulaba

15 lazwide } 1. "Zwide's daughter" is the  
variants: lazidze  
lazide } meaning derived from the use  
of la as a prefix of Zwide,  
2. the one to who the informant  
seems to be referring is the  
Queen Mother during the reign  
of Mswati II.

16 Zwide } — the 19th Century Ndwandwe  
variants: Zide } king whose was eventually  
Zidze } broken by Shaka when the  
Zulu defeated the Ndwandwe  
in 1819 at the battle of Mhlatuze  
river in Northern Zululand.

17 INDlovukazi } — see glossary  
variant: indlovukati

18 inkosi } — see glossary  
variants: inkhosi

19 KwaNgwane } — 1. A Swazi word used as a  
variant: KaNgwane } synonym for Swaziland. It means  
"The place (or country) of Ngwane."  
2. the area around Tobimbe, where  
the locus of royal power is located  
3. a territory in the Republic of  
South Africa, which is mainly  
inhabited by Swazi people who  
got cut off during the demarcation  
of the political National boundaries.  
This territory was declared independent  
some years ago.



Komuntu ongumshana wakhe, ngaphandle  
a person who is his niece, except for a  
Komuntu, e. ozalwa ngu anti wakhe.  
person [um] who is begot by his aunt.

H.D. unless the Cousin and the —  
ngaphandle kwemzala ne —

M.N. asikho e- abasizilayo  
there isn't any they abstain from.

C.H. in other words, same sibongo<sup>12</sup>, they don't  
ngalamanye emagama sibongo, sabo kuphela,  
marry Ntshangase, that's all?  
abateki baka Ntshangase, kuphela?

H.D. We don't marry Ntshangase, that's all.  
asiteki baka Ntshangase kuphela.

C.H. Okay. Can he tell us where do the Ntshangase  
Kulungile. Angasitjela yini kutsi laba baka Ntsha-  
people come from, originally?  
ngase bekudzabuka kaphi?

H.D. ungase usicocele ke babe kutsi baka.  
Can you tell us babe<sup>3</sup> that, these Ntshangase  
Ntshangase bona bekudzabuka kaphi?  
people where did they dzabuka<sup>13</sup>?

M.N. laba kwa Ntshangase - a, ngabo kudabuki kwa Zulu.  
these people of Ntshangase clan dabuka<sup>13</sup> kwa Zulu<sup>14</sup>

H.D. e- we originally came from Zulu land.  
e- [um] sadzabuka ka Zulu.

C.H. Whereabout?  
kaphi nendzawo?

H.D. ngakuphike?  
whereabout?

M.N. e- nami kangazi ngoba lapha ngukhokho  
e- [um] I myself don't know, because it

H.D. the Ntshangase people.

labantfu baka Ntshangase.

C.H. enhe, I see. Do the Ntshangase people  
enhe<sup>6</sup>. Ngiyabona. Laba baka Ntshangase bayasho  
say that they are Ntungwa?

yini kutsi bona bangema Ntungwa<sup>29</sup>?

H.D. baka Ntshangase bayatibita yini ngekutsi ba-  
do the Ntshangase people call themselves  
ngema Ntungwa?

the Ntungwa?

M.N. kuthi bangema Thukwa?  
that they are Thukwa<sup>30</sup>?

H.D. Ntungwa

Ntungwa

C.H. Ntungwa

Ntungwa

M.N. Ntungwa?

Ntungwa

H.D. e-e

yes

M.N. cha,

No.

H.D. no

cha.

C.H. enhe, Enhe, E- does he know, can he  
enhe<sup>6</sup>. Enhe. E- sumi uyati yini, angasi-  
tell us any other, can he tell us anything  
tjela yini lokunye, angasi cocela yini nama  
of that he knows, the stories about the  
yini kuloko lakwatiko, tindzaba takadzeni?  
old days?

29 Ntungwa —

variants: EmaNtungwa  
also Ntungwa-Nguni

— "The use of this term is not clear in the several Swazi histories where it is found, indicating only that Swazis encountered these people in Swaziland in early times. One ethnologist makes the term Ntungwa synonymous with Nguni, in the context of "true Nguni" rather than conquered clans which have been absorbed. The awkwardness is that Swazis are themselves Nguni people, and thus presumably also Ntungwa" (Grottel, J.J., Historical Dictionary of Swaziland, p. 124.)

30 thukwa —

a passive voice of thuka (Swati would be: #fuka → #fukwa). This verb means "(the) insult or (passive) the insulted"; the informant didn't get quite clearly what the interviewer said.

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informant didn't get quite clearly  
what the interviewer said.

H.D. e- wake wakuwa yini lomlandvo wekutsi,  
e- sumj did you ever hear the umlandvo<sup>25</sup>  
kukhona bantfu labaqhamuka le, e-bets  
which says there are people who came from  
ngesilulu

there, e- sumj coming by silulu<sup>27</sup>?

C.H. No, from the north

Cha, {bachamuka} eNyakatfo

H.D. bachamuka ngala naentasi, e mphumalanga  
coming from down this side, in the east?

C.H. from the north

eNyakatfo.

H.D. ngala, eningizimu?

this side, in the south?

M.N. ngike ngikuzwe nje, kodwa ke, ngingaku-

I sometimes here it, but then without grasping  
bambi e- ukuthi baphi labo e- ngaphandle

it, e- sumj as to who those are, except  
kokuba bezi, nga, beyikhulumela bona

when they talk among themselves that: 'I,  
ukuthi 'mina, thina ukuze sibe la, kuthiwa

we, to be here, it is said, we came by a

seza ngesilulu e- sifika lapha, thina

silulu<sup>27</sup> here', we then, came by foot here,

ke sifike ngeyinyawo la, lab'obaba-

those obabamkhulu<sup>28</sup> of ours.

Mkhulu.

H.D. we came here with foot

seta lapha ngetinyawo

C.H. the Mtshangase people?

labantfu baka Mtshangase?

28 obaba mkhulu } - i. literally 'our grand fathers'  
variant: bobabemkhulu } 2. our ancestors.

amongsts Mtshangase?  
baka Mtshangase?

H.D. bekukhona ti, bebakhona yini labati khulu  
were there, were there people who  
kulaba baka Mtshangase khona lapho?  
were chiefs amongst the Mtshangase then?

M.N. le?  
there, yonder?

H.D. nhn.  
nhn<sup>a</sup>

M.N. a... bengekho  
a... there weren't.

H.D. no! They were not there.  
Cha! Babengekho.

C.H. enhe.  
enhe<sup>6</sup>

M.N. bykhulu buqale kuye  
Chieftaincy started with him.

H.D. e. to become a chief start from him  
e- sum kuba sikhulu kwacala kuye.

C.H. from Masiphula?  
ku Masiphula?

H.D. e- kucala ku Masiphula?  
e- sum it started from Masiphula.

M.N. nhn.  
nhn<sup>a</sup>.

H.D. it started from Masiphula  
kwaqala ku Masiphula.

C.H. I see. Did he ever hear the story of people  
Ngiyabona. Wake weva yini lenkhulumo  
coming from the north in a Silulu?  
Yebarisfu kutsi bathamu eNyakati<sup>6</sup> betay  
ngesilulu<sup>27</sup>?

27 Silulu ?  
variant: (silulu)

— 1. grain-basket; some form  
of granary. 2. this grass-  
woven handicraft is also used  
(a small one) as a nest in  
which birds or chicken lay and  
hatch eggs.



C.H. enhe. I see. Did Masiphula do anything  
 enhhe<sup>6</sup>. Ngiyabona. Masiphula, kukhona yini  
 else for the Zulu kings?

H.D. lokunye lakwenta, akwentelatikhosi takaZulu?  
 Kukhona lokunye lakwenta ase bentela  
 was there something else Masiphula did  
 bakaZulu<sup>1</sup> Masiphula?  
 for the Zulu?

M.N. akwenza le?  
 which he did there yonder?

H.D. e-e

yes

M.N. ngingeze ngazi ke umlando wakhona,  
 I can't know the umlando<sup>25</sup> for there,  
 ngoba phela kwakuyinduna yakhona.  
 because, indeed, he was an induna<sup>23</sup>  
 E-lapha e ngisho ngetukwazi nce kube  
 there. E-jumj here I say it, as I know it  
 e-sekukhulunywa nce sengizwa belapha,  
 having heard when it was talked here, about  
 le! KwaZulu, kwakuyinduna yakhonake  
 there, yonder kwaZulu<sup>14</sup>, he was an induna<sup>23</sup>  
 kusalw'izimpi, ehlaselis'izimpi fought, blas<sup>22</sup>  
 there, at the time when izimpi<sup>20</sup> were being

H.D. e. he was a induna<sup>23</sup> there in Zululand,  
 e-jumj abeyinduna lekaZulu, ngesikhatsi  
 during the time when they were fighting  
 kusatiwa.

C.H. enhe. In those days, did Masiphula,  
 enhhe<sup>6</sup>. Kulawo malanga Masiphula abe,  
 oh no! Were there ever any izikhulu<sup>26</sup>  
 wo cha! Tatikhona yini tikhulu kubaba

25 umlando } — see glossary.  
variants: umlandvo }

26 izikhulu } — chief; a ruler whose  
variant: tiikhulu } status and power is below  
singular: isikhulu } that of a king

M.N. e- ukhishwa ngu Cetshwayo, ngu Mpande,  
 e- [um] he was sent out by Cetshwayo,  
 u Masiphula, utsi akete la e njoba nansi  
 by Mpande, this Masiphula, saying that he  
 indlovukazi iyathala, ithi manjena sokusuka  
 Should come here, as here the indlovukazi<sup>17</sup>  
 bonke labantu, iyikhulu, ziklasele lapha;  
 was crying, saying now all the people,  
 e- hamba Masiphula e- ngoma nguweni,  
 the chiefs come to klasela<sup>22</sup> here. e- [um]  
 bazakwesaba uyowuwimba le, kungasa-  
 go Masiphula e- [um] because it's you  
 phinda kwedlute muntu lapha e-  
 whom they will fear, go and block there,  
 ayeku klasela lekaNgwane. kaNgwane<sup>19</sup>  
 so that no one passes and goes to klasela<sup>22</sup>

H.D. e- Masiphula was instructed by the king,  
 e- [um] Masiphula wafunyuwa yinkhosi,  
 Mpande ?  
 Mpande ?

M.N. e-e- umpande.  
 yes, was Mpande.

H.D. e- to come to help the indlovukazi  
 e- [um] kutsi akete atowusita indlovukazi  
 because of the people who go across  
 ngendzaba yalabantfu laba hamba bayo  
 to fight there  
 kulwa laphaya.

C.H. Where ?  
 Kuphi ?

H.D. e- there is a complaint at kaNgwane.  
 e- [um] kunesikhalo kaNgwane<sup>19</sup>

asengakefiki Masiphula lapha, yayingubani,  
was Masiphula here, it was who, maybe  
mhlawumbe ungayati?  
you know?

M.N. nhn. nhn. angiyazi.

nhn. nhn., I don't know him.

H.D. No.

Cha.

M.N. angiyazi ngoma e- uMasiphula usukele  
I don't know him because Masiphula started  
ku Mpande, efkethe waze waphatha ku  
from Mpande, being in charge, until he  
Cetshwayo futhi.

was in charge under Cetshwayo again.

H.D. Masiphula started from Mpande  
Masiphula ucale ku Mpande

M.N. yfe eseku Cetshwayo

he died being Cetshwayo's induna<sup>23</sup>

H.D. until it was to Cetshwayo he died when he  
kwaze kwaba ngu Cetshwayo, wafa uma  
was Cetshwayo's induna<sup>23</sup>

asayinduna ya Cetshwayo.

C.H. enke. When the Ntshangase people came  
enke. Uma labantfu baka Ntshangase beta  
here to e Swatini, did Masiphula stay with  
lapha e Swatini, Masiphula yena wahlala  
Cetshwayo?

na Cetshwayo yini?

H.D. Uma ke baka Ntshangase sebata bayi Swatini,

When the Ntshangase people came to

E- Masiphula wahlala na Cetshwayo?

Swaziland, e- [um] did Masiphula stay with

Cetshwayo?

M.N. nhn  
 nhd<sup>9</sup>

C.H. the one, the one who took a Ntshangase  
 lona, lona lowateka intfombatana yaka-  
 girl?  
 Ntshangase?

H.D. le. le. lolowatsatsa lentfombatana yaka-  
 the one, the one who took the Ntshangase  
 Ntshangase a-- ayiyaka Zulu lenkhosi?  
 girl, was that inkhosi<sup>18</sup> a Zulu one?

M.N. e-e-

yes

H.D. yes, that was a Zulu king.  
 yebo, kwakuyinkhosi yaka Zulu.

C.H. nhn. I see. Was Masiphula the induna<sup>23</sup>  
 nhd<sup>9</sup>, Ngiyabona. Masiphula kwakuyinduna  
 of Mpande?  
 ya Mpande?

H.D. lo Masiphula ke yena, abeyinduna lapha  
 this Masiphula then, was he an induna<sup>23</sup>  
 ku Mpande yini?  
 to Mpande?

M.N. e-e-

yes

H.D. yes, Masiphula was the induna of Mpande  
 yebo, Masiphula abeyinduna ya Mpande.

C.H. enke. Does he know the names of any  
enke? Uyawati yini enragama anomangun-  
 of the induna<sup>23</sup> before Masiphula?  
 yiphi induna ngaphambi kwa Masiphula?

H.D. e- induna kuqala kwa Ma, kungake, kuse  
 e-[um] an induna before Ma, before it

Kangikwazi

tell, because I don't know it.

H.D. I can say about the late King that I Ngingakhutuma ngalenkhosi lesishiyile lengi-know, I have been working, I have been yatiko, bengisebenta, bengilapha uma ym here while he is still alive isaphila.

C.H. enhe, And what about Masiphula, does he enkhe<sup>6</sup>. Nga Masiphula ke, kukhona yini letinye know any more stories about Masiphula? tindzaba latatiko nga Masiphula?

H.D. Masiphulake naye ke, ungasico cela ke naye What about Masiphula? About him, can you naye? Mkhawumbe bebakucocela nga-tell us about him? Maybe they used to tell Masiphula? you about Masiphula?

M.N. Hhawu! Kungixoxela kwabo, akungekho lutho Hhawu<sup>35</sup>, their telling me, there was nothing abangixoxela lena oluka Masiphula, e-babexota they told me about Masiphula, e-[um] they khona nj'ukuhamba, ukuklaselisi zimpi kuphela, used to tell about travelling, klaselising<sup>22</sup> izimpi<sup>20</sup> e-ahambe abuye neyinkomo ayise enkosini only, e-[um] he used to go, come back with cattle, send them to the King

H.D. They used to tell me about Masiphula, how babengitjela nga Masiphula, kutsi abelwa kanjani, he fought and how he drew cattle from abetifola kanjani tinkhomo kubantfu. the people,

35 Hhauu } (interjection) 1. of pained  
variants: hawu } Surprise, strong disapproval,  
2. of joyful surprise, wonder

understand him talking SiSwati  
uyevakala asikhuluma lesiSwati.

C.H. enhe. Does he know any other stories about  
enhe. Uyatati yini letinye tindzaba tange  
the time of Mpande?  
sikhatsi sa Mpande?

H.D. e lokunye longahlusitetele ngako, lokwati  
e-~~um~~ what else about Mpande can you  
nga Mpande?  
tell us?

M.N. kulelizwe?  
in this country?

H.D. Cha usho tokuva lowakuva bakuqogela  
No, she means that which you heard  
nga Mpande  
[people telling] about Mpande.

M.N. awu! bekunene, ngeke ngikulande into e-  
awu!! [you] bekunene<sup>34</sup> I can't tell any-  
ka Mpande ngoba ke ingalandwa ngabo ab-  
thing about Mpande because it can be told  
dala ababekhona laphekhona njengoba nje mina  
by the elders who were present, as myself  
e- int'esengingayilanda nje nakwaba e,  
I can tell [only] about the inkosi<sup>18</sup> that  
ngingakuland'okwalenkosi esishiyile ebekade  
has just left us, with whom I have  
ngihlezi nayo  
been staying.

H.D. I can...  
Nginga-

M.N. labana, okwalabana, ngeke ngikulande ngoba  
those, something to do with those, I cannot



34 bekunene } — can be preceded by wena  
singular: wekunene } and nine each, respectively.  
1. This is an address phrase,  
commonly used in Swaziland,  
in which the addresser  
shows politeness towards the  
addressee or addressees. The  
literal meaning of this is:  
"You of the right hand."  
• 'wena' is you (singular);  
• 'nine' is you (plural).  
2. could also express agreement  
in certain context.

H.D. Mhlawumbi ungakhumbula, lapha nawusemncane  
 Maybe you can remember here, when you were  
 e-bakaNtshangase babakhuluma si Zulu yini,  
 still young, e-[um] the Ntshangase people, did  
 nome babakhuluma si Swati?  
 they speak Zulu or siSwati?

M.N. cha, ande bekhuluma njobe si khuluma  
 No, they spoke just as we speak.  
 nje

H.D. e- they were just talking as we are speaking,  
 e-[um] babekhuluma ngoba si khuluma nje

M.N. abazange basikhulumisi Swazi, ngaphandleke  
 they never spoke siSwati, except for someone who  
 kothambayo e- ngobuhlobo, ngoba nokufunda  
 would go to visit relatives, because even  
 lokhu bekungakabikho kakhulu, asikhalele  
 [formal] education was not present; he  
 khona ngalena ke ngase Swazini, abeseke  
 would live that side, in Swaziland, then  
 uyabuya naso kisiSwazi abesuyasikhulu  
 he would come back with it, siSwati and  
 ma.

would then speak it.

H.D. e-

e-

M.N. nhn.

nhn

H.D. unless he is staying in Swaziland and had  
 ngaphandle kwana amunhu ahlala eSwatini,  
 learnt to speak siSwati, then they can  
 abese sowuyasifundza le siSwati, angabeseke

C.H. enhe  
enhe<sup>6</sup>

M.N. e- thelelwa, ikhishelwa laph'e Muweni e  
e-[um] it used to be paid at eMuweni,  
kuthela, kuthelis'u Mekiseni  
Mekiseni being the tax collector.

H.D. e- Mekseni was a tax collector.  
e-[um] Mekseni abengumtselisi.

C.H. enhe enhe.  
enhe<sup>6</sup>, enhe<sup>6</sup>

M.N. e- ikhishwa ke kwathiw ifuneka, iya eJalimane,  
e-[um] when it was demanded from us,  
leyomali

it was said that the money was to go to Germany.

H.D. e- that money was collected for Germany  
e-[um] leyo mali yatseliselwa kutsi iye eJalimane.

M.N. iyawufundisinkosi  
to educate the inkosi<sup>18</sup>

H.D. e- to educate the king  
e-[um] kuyawufundzis inkosi.

C.H. Can he remember when he was a boy a  
angakhumbula yini kutsi uma asengumfana  
young boy, did the Ntshangase people speak  
umfana lomncane, laba baka Ntshangase  
like the Zulus?  
babakhuluma njengefinZule?

H.D. u---  
u---

C.H. more, you know, lot, like real Zulu  
kakhulu, uyati nje, kakhulu bana nesizulu  
speech?  
sangeluqobo?

M.N. into engingayisho ukuthi ke e- ngiyibonile  
the thing I can say is that what I saw as  
e- njonyobake sekunhambake liyashoda, liya-  
[things] progress, it [live<sup>31</sup>] gets short, it is  
kuyabangwa  
being disputed.

C.H. enhe.  
enhe<sup>6</sup>

M.N. kugala nje thina la, kwaNgwane, ukusebenza  
the first [thing] for us here, kwaNgwane<sup>19</sup>, to do  
umsebenzi wathona e- bekade singabizwa;  
duties which belong here, e- [um] we were  
singa..

H.D. not summoned in the past  
all along we were not called to do,  
sonkhe tesikhatsi besingabitwa kutsi siyowu-  
attend to work at Ngwane<sup>19</sup>  
sebenta umsebenzi lekaNgwane

M.N. e- ukubizwa, ukugala kwethu siqale ngokwe-  
e- [um] being summoned, we started by  
khipha imali, labobaba, imali engangetheni  
paying money, our bobaba<sup>3</sup>, money which  
landi njoba kuthiwa yiitheni landi manje  
amounts to ten Rand<sup>32</sup>, as it is said it's ten  
Sihlanu seyimpondo  
Randi now - five pounds<sup>33</sup>.

H.D. e- we used, the, the -e- the fathers, they  
e- [um] sasivame, e- bobabe babavame  
used to pay ten Emalangenj, which is  
kubhadala lishumi lematangenj,  
five pounds  
lokusihlanu sabompondo.

32 Rand — a currency of the Republic of South Africa, equivalent to the Swazi Lilangeni at present.

33 Pounds — Pound Sterling, currency of the United Kingdom of Great Britain, which tended to be stronger than the local currency, often twice the amount of the Rand or Lilangeni.

made, I was still a boy that time, we used to  
lakhiwe, ngangisengumfana ngalesosikhatsi,  
go — wasn't cattle there.

M.N. Sasivame kuya — kute tinkhomo lapho.  
lapha njeng, thina sizelwe izwe ke lise  
here njeng<sup>10</sup>, we were born before the izwe<sup>31</sup>  
lise, lise likhulu, e- beligana e- umuntu,  
was, when it was still big, e- [um], it used  
e- njobu Masiphula, umunt' amfika lapha  
to end, e- [um] a person, as Masiphula, the  
wafika u Sigodo Hlophe

H.D. person he found here, he found Sigodo, Hlophe  
e- Masiphula arrived here, he find Hlophe  
e- [um] Masiphula nakefika lapha, wakhanda  
was here Sigodo.

M.N. Hlophe alapha, Sigodo.  
e-e- wamfika lapha ngaphesheya nje  
yes, he found him there across, nje<sup>10</sup>,  
kulendawo; nalaba ke o Ngolotsheni, nakba  
in this area, even these o Ngolotsheni, and  
bakwa Nsibandze. Kugama lonke keli ke Kunge  
those of Nsibandze [clan], in the end, all this [live]<sup>31</sup>  
lika Masiphula lonke lelelingapha e- [am]-  
ended up being Masiphula's, all the one which  
nyelwa lona yinkosi

H.D. is this side, e- [um] which the inkosi<sup>18</sup> cut for him  
e- he found them across the river.  
e- [um] wabakhanda inshiya loya kwemfula;  
Sibandze, Ngolotsheni and Sibandze,  
Sibandze, Ngolotsheni na Sibandze,

M.N. nhn  
nhn<sup>9</sup>

31 Izwe

variants: Iwe

ilizwe

plural: amazwe

- 1. Country 2. territory  
3. principality. An area,  
as distinct from place

also Isizwe

plural: Izizwe

variants: Sive

Iwe

- 1. a people of a country.  
2. an ethnic group  
3. a people of a particular  
principality, or a chieftom.

I am grown up.

C.H. enke-  
enbhe<sup>6</sup>

M.N. e- lapha njena ngobaba abaqalukuthela  
e-[um] here njeng<sup>10</sup> it's our father who first <sup>paid tax.</sup>

H.D. here, my father started paying tax  
lapha, babe wami waqala kubhadala umtselo.

M.N. e-e- baqalukuthela, bathelela le... Olakeni,  
yes they started paying tax, they paid it there,  
eMnduzini babethi kuseMnduzini <sup>bong</sup>

H.D. they start paying tax at Mndu, eMnduzini,  
baqala kubhadala umtselo eMnduzini  
long time ago  
kadzeni.

C.H. enke. enke  
enbhe<sup>6</sup>. enbhe.

M.N. e- baphinda lapha, lamadibhi lana, ambiwa  
e-[um] they, again, here, these dipping tanks  
ke, ambiwe mina ngithe ngivela e-ayise  
were dug up, myself when I emerged, e-  
ekhonyan... esekhona engamanye

[um] some were - present; we used to go  
asishona la... pha-ya siyawudibha,  
there, yonder, when taking cattle to the  
eMantambe, lapha ngaku Mantungwini,  
dipping tank, at Mantambe, near Mantungwini,  
sisuka le! Ocingweni.

H.D. e- before the dipping tank of cattle was  
e-[um] ngaphambi kwekutsi lidibhi letinkhomo  
coming from there yonder! from Ocingweni.



H.D. e- kukhona yini lokunye longasitjela kona  
e- [um] is there something else which you  
ngetindzaba takucala, njengoba bowusite  
can tell us about stories of the past <sup>just</sup> as you  
kela tona nje, letinye nje lotati ko?  
have been telling us; others which you know?

C.H. What did he hear when he was a child?  
weva ini uma asengumntfwana?

H.D. ngesikhatsi usengumfana nje naw'ukhulu,  
at the time when you were a boy, while  
lobowutiva?

you were growing up, what you used to hear?

M.N. ngeze Ngayiqeda ngoba izinto oke, e-  
I can't finish them because things, e- [um]  
uzikhuluma kuyinto oqondane nayo,  
you talk about them when it's something you  
e- ngokuvela nje mina sengivela la,  
are to deal with; e- [um] as for my appearance,  
ngoba mina ngizalelwe lapha, nobaba  
because myself I appeared here; I was born  
bazalelwe la, e- akukhonto engingayazi  
here. Even our fathers were born here; there  
enye, e ngaphandle, nakwaNgwane ngize  
is no other thing I can know, apart from,  
ngabona nje sengimdala.  
even kwaNgwane I saw when I was old already.

H.D. I was born here and my father was  
Ngatalwa lapha, nababe wami watalwa lapha;  
born here, even e- kaNgwane, exactly  
naKaNgwane, lendzawo, ngayibona lendzawo  
the place, I only saw the place while  
sengivela sengikhulile.

44 Magcabbakazi —

45 (ku) khonza } — see glossary  
variant: khonta }

M.N. seliyabuyake selibuya lapha ngeyintaba  
 It then comes back here, coming up the  
 seliqhamuka lapha eyintabeni lezi e nga-  
 mountains, these, this side, you won't know  
 phake, ngeka nizazi, gamula khona nje,  
 them, it cuts just there, let me say it passes  
 angithi, lishay'e Magengini. Shoba, lona,  
 through eMagengini.<sup>42</sup> Shoba is inside, it is  
 limfaka phakathi kungelikithi, lonke ke leli,  
 ours - all this one and it goes up to  
 bese liyahamba ke nanto liphikelele Sibindi  
 eSibindi there, yonder, in the direction of,  
 liyawushona le, libheke ngase, njoba  
 as now it is, at Golela<sup>43</sup>  
 manje, e Golela

H.D. it goes as far as Golela  
 lihamba lize liyowufika e Golela.

M.N. latumisa, katatumisa  
 latumisa, at latumisa's<sup>43</sup>

H.D. near latumisa.  
 eceleni kwaka latumisa

C.H. ent'e  
 embhe<sup>6</sup>

M.N. e-e bese likhuphuka ke, selikhuphuka ngapha,  
 yes, it then goes up this side, it goes  
 selikhuphuka ngomfula, ukhon'umful'ongapha,  
 up alongside a river, there is a river this  
 bathi ngu Mandzawayo, selikhuphuka  
 side which they call Mandzawayo; it goes  
 liyawungena lapha, liyawushona Odengeni  
 up till it enters there, it passes through Odengeni

42 eMagengini —

43 [e] Golela 2 — 1. a small South African town  
also: Lavumisa) on the border near the  
southeastern corner of Swaziland.  
It is adjacent to the Swazi  
town of Lavumisa, formerly  
called Golela. The twin  
towns constitute the end of  
the railroad line from Durban.  
2. A southeastern border town,  
since renamed Lavumisa, formerly  
Golela. It is immediately across  
the border from the South African  
town of Golela. The name  
change was made in 1969,  
using the name Lavumisa  
which had been used for an  
area Golela. Lavumisa had been  
a daughter of Zurde and the  
mother of Tsetwane, one of the  
refugees in the Malambule  
affair who had returned to  
Swaziland.

42 eMagengini —

43 [e] Golela 2 — 1. a small South African town  
also Lavumisa) on the border near the SE  
Southeastern corner of Swaziland.  
It is adjacent to the Swazi  
town of Lavumisa, formerly  
called Gollel. The twin  
towns constitute the end of  
the railroad line from Durban.  
2. A southeastern border town,  
since renamed Lavumisa, formerly  
Gollel. It is immediately across  
the border from the South African  
town of Golela. The name  
change was made in 1969,  
using the name Lavumisa  
which had been used for an  
area Golela. Lavumisa had been  
a daughter of Zurde and the  
mother of Tsetwane, one of the  
refugees in the Malambule  
affair who had returned to  
Swaziland.

Where were the, where did, where did  
 Babakuphi laba, kwaku, laliyike liphela  
 Ntshangase finish and the Zulus start?  
 Kuphi laba Ntshangase, bese liphela laka Zulu?

H.D. beligcina ngakuphike ngala kuya le?  
 Where did it end this side, going that way?

M.N. le!  
 there, yonder?

H.D. nkn, bese kuba bakabani ngalapha, kuba baka-  
 pho? and then it's who, this side, and  
 bani ngale?  
 who that side?

M.N. beligcina, e- beligcina leng, Masiphula,  
 it used to end, e- sum] it used to end this side,  
 beligcina, ngapha ngenkela, ligcina ngo-  
 Masiphula, it used to end this side, in the north, ending  
 Phongolo. lishaya e eTjenilikaNgwane  
 with LuPhongolo<sup>40</sup>. it cuts through eTjenilikaNgwane<sup>41</sup>

H.D. e- it goes as far as eTjenilikaNgwane  
 e- lihamba lize liyowufika eTjenilikaNgwane.

M.N. enhhe, bese liyekela liyawushona ngapha  
 enhhe<sup>6</sup> and then goes down this side e- sum]  
 e- selittatta u, ikhona indoda yakhona,  
 it takes, there is a man of that place, Siwela  
 u Siwela, seliyakwekela ke, liyawungena  
 it [live<sup>31</sup> of Ntshangase] then descends till it enters  
 e, lize ligudle liyawungena OPhongolo  
 at, till it skirts, it enters the Phongolo<sup>40</sup>.

H.D. there is a man called Siwela. Until it goes  
 kunendwodza lebitwa ngekutsi ngu Siwela, lize  
 down to Phongolo.  
 lehle lehle eLuphongolo.

40 Lumphogolo  
variants. UPhongolo  
Phongola

} — river that rises in the Drakensberg mountains south and west of present-day Pieter Retief and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains joining the "Suthu" river to form the Maputo river. (S.O. H.P., Hamilton series (Loj vaja Mamba, 1), edit Notes p 26)

41 eTjenilika Ngwane }  
variants: Litjela Ngwane }  
(Litjelejuba) }  
eTshenilika Ngwane }  
Litshela Ngwane }  
Itshelika Ngwane }  
(Itshelejuba) }

} — The rock of Ngwane, also known as Itshelejuba, this rock is located about 35 km outside the present-day town of Phongola, along the road to Pieter Retief and just south of the Swaziland border.

liyowungena e- lishaye ngase lokhuzeni  
 it ends e- [um] it goes near this place,  
 le! Likhuphuke liyowungena a Mantambe,  
 there yonder! It then goes up till it enters  
 bese liweli e Mantambe, liyowungen' uMa-  
 the Mantambe<sup>36</sup> and then crosses it till it enters  
 gcabhakazi, khon'umfula abath: ngu Magca-  
 Magcabhakazi, there is a river which is called  
 bhakazi ngapha, kusale u Ngolotjeni nga-  
 Magcabhakazi this side; then Ngolotjeni<sup>37</sup>  
 phaya.  
 is on this side.

H.D. There is a river called Magcabhakazi  
 kukhon'umfula lobitwa ngekutsi ngu  
 and the other side...  
 Magcabhakazi, bese ke ngale - -

C.H. speak to the microphone  
 khuluma kulombhombho.

H.D. the other side is Ngolotjeni and the  
 ngale ke sengu Ngolotjeni na - -

M.N. kusale loya futhi, libese liyajika ngapha  
 there remains that one, too; then it turns this  
 nganeno kuka, ligana ngo Sigodo<sup>38</sup> ngapha,  
 side of, it ends with Sigodo this side, then  
 bese seliyehla selibuya nga, e- e Mzinsangu.  
 it goes down, coming to Mzinsangu<sup>39</sup>

H.D. it ends to Sigodo and come back to  
 ligana ku Sigodo bese libuya ngel Mzinsa-  
 Mzinsangu  
 ngu

C.H. enke. What was the border to the south?  
 enbhe<sup>6</sup>. Taligana ngani ngala ngeningizumu?



liyowungana e- lishaye ngasebokhuzeni  
 it ends e-<sup>um</sup> it goes near this place,  
 le! Likhuphuke liyowungana a Mantambe,  
 there yonder! It then goes up till it enters  
 base liweli'e i Mantambe, liyowungen' uMa-  
 the Mantambe<sup>36</sup> and then crosses it till it enters  
 gcabhakazi, khon'umfula abatho ngu Magca-  
 Magcabhakazi, there is a river which is called  
 bhakazi ngapha, kusale uNgolotjeni nga-  
 Magcabhakazi this side; then Ngolotjeni<sup>37</sup>  
 phaya.  
 is on this side.

H.D. there is a river called Magcabhakazi  
 kukhon'umfula lobitwa ngekutsi ngu  
 and the other side...

Magcabhakazi, beseke ngale - - -

C.H. speak to the microphone  
 khuluma kulombhombho.

H.D. the other side is Ngolotjeni and the  
 ngale ke sengu Ngolotjeni na - - -

M.N. kusale loya futhi, libese liyajika ngapha  
 there remains that one, too; then it turns this  
 ngameno kuka, ligana ngo Sigodo<sup>38</sup> ngapha,  
 side of, it ends with Sigodo this side, then  
 bese seliyehla selibuya nga, e- eMzinsangu.  
 it goes down, coming to Mzinsangu<sup>39</sup>

H.D. it ends to Sigodo and come back to  
 ligana ku Sigodo besi libuya ngelMzinsa-  
 Mzinsangu

C.H. enke. What was the border to the south?  
 enbhe<sup>6</sup>. Taligana ngani ngala ngeningizumu?

36 Mantambe river — a small stream which rises from Siwule Hill, South-east of Zikhotheni; (about 9 km) in the Shiselweni Region, in the Southern part of Swaziland.

37 Ngolotjeni — } — a Ndwandwe variant spelling; Ngolotsheni, who had taken refuge under Mgcoyiya Khumalo (near Mkhlosheni) but who remained behind in the face of the Zulu attack. The Ndwandwe descendants of Ngolotjeni still occupy the area around Mbilaneni near Mkhlosheni today. (SWOPP, Royal (Simbimba Ndlela), edit notes, p. 58).

38 Sigodo Hlophe — a chief of the Hlophe people — a neighbour of the Mshangase and the Sibandze chiefdoms in the Mkhlosheni area.  
variant: Sigodiro

39 Mzinsangu [River] — an area and small river stream located at about 5 km south of Mkhlosheni hills, in the Shiselweni Region of Southern Swaziland.

people?

H.D. e-baka Ntshangase nome bantfu nje? <sup>in general</sup>  
e-sumj the Ntshangase people, or just people?

M.N. a--- aba--- i--- abakwa Ntshangase, phela  
a--- aba--- i--- the Ntshangase people, by  
nguye lokade ehlaselisa lowaka Ntshangase,  
the way, it was him who used to hlasela<sup>22</sup> the  
kulabo Mpande

H.D. Ntshangase person under Mpande  
Ntshangase was the nduna<sup>23</sup> of Mpande,  
Ntshangase abeyindwana ya Mpande, nguye  
is the one who was fighting the  
long labelwa - -

C.H. aha! I see. When e-Masiphula came  
aha! Nqiyabona. Uma e-Masiphula eta  
here, e- where did he get land? Which  
lapha, e-walifola Kuphi lwe<sup>31</sup> Nquliphi  
was the land given to him, what land?  
leliwe lanikwa lona, liphi?

H.D. nakafikako ke, Masiphula la, wanikwa yiphi  
when Masiphula arrived here, which area was  
inzawo, lwe?  
given to him, lwe<sup>31</sup>?

M.N. izwe?  
izwe<sup>31</sup>?

H.D. nho.  
nho

M.N. Hhawa! wanikwa lonke li, wanikwa  
Hhawa<sup>31</sup> He was given all the li, he was  
leli nje, izwe, lona lithi; lonke  
given this izwe<sup>31</sup>, it goes this way; all

H.D. balwa bebalwa nebakatembe noma bebalwa fighting, were they fighting against the Tembe or nebaka Zulu, balwa nabaphi ke?

they were fighting with the Zulu, who?

M.N. ukulwa, awu zonk'izizwe lezi ngoba fighting, awu! all izizwe<sup>31</sup> because

H.D. all the nations tonkhe five.

C.H. enhe  
enhe<sup>6</sup>

M.N. kade belwa nazo zonk'izizwe lezi they were fighting against all the izizwe<sup>31</sup>

H.D. all the nations were fighting each tonkhe letive fatilwa toduwana.  
other

C.H. enhe. Oh I see. Okay...  
enhe<sup>6</sup>. Wo, Ngiyabona. Kulungile

M.N. lowo omkhulu nje bekuyiwa ayowubukwa that who is big used to be killed and his kuyoliwa kutbathw'inkomo, abanye cattle taken away. some were difficult to babehlule ngeyingaba, ngoba kade kubhalwa kill, because of fortresses, as they used to stay eyingedeni.

in caves long ago.

H.D. e- they used to hide themselves in the e-zumj abebalwame kubhaca emigedzeni caves

C.H. enhe. enhe. Who used to? The Mtshangase enhe<sup>6</sup>. Enhe<sup>6</sup>. Bobani labo? Baka Mtshangase

C.H. Who did he fight with?  
 abelwa nabaphi?

H.D. abelwa nabaphi?  
 Who did he fight with?

M.N. abantu; onk'amazwe la  
 people; all the amazwe<sup>31</sup> here.

H.D. all the countries he fought  
 on the lamave abelwa nawo.

M.N. onk'amazwe lana ngoba e kwakuseyisikha  
 all the amazwe<sup>31</sup> here, because e-Eum it  
 thi e soku, sokuba kuliwe, ungabona umuntu  
 was still time for fighting; once you see a  
 njena enezinkomo, noba yisikhulu, sibonwe  
 person with cattle, whether it's a chief seen  
 sinezinkomo, sokuyawuhlaselewisimpi, lapho e  
 with cattle, he would then be hlaselewa<sup>22</sup> there,  
 siyowubulawa lesikhulu bese kuthathwa lezi-  
 he would be killed and then the cattle would  
 nkomo. kufanjwa nazo zisiwenkosini  
 be taken; it would be gone with them [cattle]  
 kwaZulu.

to the King in kwaZulu.<sup>14</sup>

H.D. they used to fight when they see a person  
 babangame kulwa nje uma babona umuntu  
 who has got lot of cattle, to go and fight  
 lonetinkhomo letinyenti, bahamba balwe naye  
 him and take the cattle out from him.  
 bese batsatsa letinkhomo takhe.

C.H. fighting Nguane people, fighting Zulu  
 balwe nebaka Nguane, balwe nebatwa Zulu,  
 people, Who? Tembe?  
 balwe nabaphi? Baka Tembe?